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The ANSGAR LUTHERAN

Snoozing parents who send children off alone on Sunday mornings have created a basic problem for all interested in Christian education. For many years Ralph Reichhold was one of the Sunday School teachers who, with little success, wrestled with the situation. Then, one day last spring, in the routine of his daily job, he wrestled the tail of the problem so completely that a roar was heard from coast to coast.

Mr. Reichhold, cartoonist for the Pittsburgh Press, has taught classes in Pittsburgh Lutheran Sunday Schools for four decades. Many a Sunday morning has sat at his feet—boys and girls whose parents sent their offspring to study the Bible while they lay deeper in warm beds, trying to catch up on week-end sleep."

So writes The Lutheran. But the picture, which was kindly given to us by Mr. Reichhold, is very telling.

No doubt the parents had the boy bring them Sunday papers. Look at the coffee cups. Look at Dad's face. Mom seems to be fast asleep. You can imagine Dad saying to his son: "Well, now you really look nifty, run along and don't get into any trouble. When you get home we may go fishing."

Think of the spirit with which this boy goes to Sunday School. Also think of the influence of those parents. If this boy later turns against the law or God, the parents are to blame.



SOME PARENTS

News and Notes

Writers in this issue. Ejvind Nielsen, page 4, is pastor at Westby, Mont., Leo H. Andersen, page 7, is pastor at Greenville, Mich., S. L. Morgan, Sr., page 9, is a retired clergyman at Wake Forest, S. C.

Tilley, Alberta, Canada. The Bethany Congregation is celebrating its 25th anniversary this summer. The Rev. Albert Rasmussen is pastor of the church.

The Rev. K. R. Jensen and wife celebrate 25th wedding anniversary. From Viborg, S. Dak. comes the report that the congregation invited the pastor and his family to a big celebration August 30. The celebration began in the church proper where Mrs. Elmer Vik presided. The neighborly pastors, H. S. Madsen, E. L. Erlander and Harold Ibsen and wives were also present. After the program in the church the celebration was continued in the parish hall at the refreshment tables. A tree with silver dollars was given to Pastor and Mrs. Jensen. Many speeches were given in honor of the couple.

Church Choirs Begin Work. We are interested in a little article by the choir director Mr. Wayne S. LaRue, of Pella Lutheran Church, Omaha, Nebr. We print it from their parish paper.

There are only fifteen more weeks until Christmas! Then in a few more weeks comes Easter. But do you realize that the music department of your church will have prepared for twenty-five services, each requiring one and sometimes two special numbers between September 1st and Christmas?

There will be eight services in the month of September, including the District Convention meetings. The Joint Reformation Festival Services sponsored by the National Lutheran Council Churches will be held at our church, and we will have special Thanksgiving services on Thanksgiving Day. During this time, we will be rehearsing for the Christmas Cantata—an hour of Christmas music and worship.

After Christmas it will be time to begin on the Easter Cantata and then in May there will be a spring concert.

This is the kind of a music program our church deserves. It will need the consecrated efforts of all to make it successful—people who will commit themselves to rehearsing with the choir each week and singing each Sunday and at special services.

In order to make the program a success, we will have to work. Choir practice time will be lengthened from one and a half to two hours. The first half hour will be spent in learning the individual parts and correct pronunciations, the men and women drilling separately. The next hour will be used in working together and the last half hour will be the polish period with the organ.

What will the choir members get out of all this work? The greatest value will be the thrill of achievement, of doing things well. Then there will be the satisfaction of aiding materially in the worship of God, the pleasure of good fellowship, and the pleasure of singing.

If you can't come and sing with us, pray for us.

Wayne S. LaRue

The Pacific District U.E.L.C. will hold its 51st Convention at Castro Valley, California, October 12-16. Rev. Anker Jensen will be host pastor. All congregations are urged to send delegates. Any person who has reached the age of 21 years and who is a member of the congregation is eligible to serve as a delegate. Each congregation is entitled to one delegate for each 50 members or a fraction thereof. The term "members" in this connection is understood to mean persons who have reached the age of 21 years. Let us remember the work the Lord has given us to do in our prayers. We hope that many of our people will attend this, our 51st Annual Convention.

Christian Justesen, President

Faith Lutheran Church of Castro Valley, California extends a cordial invitation to pastors, delegates and members of the congregations of the

Pacific District to be its guests during the 51st District Convention, October 12th-16th. Lodging and breakfast will be provided by members of the congregation. Please send your reservations for lodging to the Chairman of Registration Committee: Mrs. C. Espeer, 21172 San Miguel Ave., Castro Valley, Calif.

Robert F. Wildrick, President
Mrs. R. A. McCullough, Secretary

Racine, Wis. Plans are being made for the dedication of the Emmaus Lutheran Church on October 16th-19th.

We would encourage you to reserve this date. Further information will follow as to the complete program.

ATLANTIC W.M.S.

The rural region of scenic New Brunswick was the setting of our Atlantic District Women's Missionary Society when we met at St. Peter's Lutheran Church in Salmonhurst, Sept. 2.

The preliminary business session was held in the morning with the president, Mrs. Elmer Anderson, opening the meeting with scripture reading and prayer. In the absence of the secretary, Mrs. Newell Tibbals, Mrs. Adolf Warming was appointed acting secretary. The nominating committee and auditors were elected.

The business session met late Friday afternoon. Mrs. Wilhelm Beck led in scripture reading and prayer. The secretary's and treasurer's reports were read and approved. The missions in South America and Japan were designated as our project for the coming year. Our object was to reach the goal of \$400.

The following new officers were elected to serve a term of two years: President, Mrs. Thorvald Henningsen; treasurer, Mrs. Anthony Cassanova.

The missionary service was held Friday evening in St. Peter's Lutheran Church, Salmonhurst, New Brunswick, Canada.

The speaker for the evening was the dynamic young pastor of Salem Church Brooklyn, the Rev. Viggo Aronsen. He chose as his subject "That you may be lonely" based on three scripture passages from Ps. 1:1, John 17:15 and Romans 12:2. Jesus walked alone

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

THE NEW CHURCH BEGINS TO TAKE SHAPE

For those who have attended the merger meetings since the Fall of 1950, it is a thrilling experience to see a new church begin to take shape. When the Joint Union Committee first met, there were many things to be cleared away, before we could begin to see any signs of the building at all. First we began to study whether we actually could erect a new church. We thought we could do it, but could we really agree to do it? We relied on our common faith and practice and we put that in the United Testimony.

When we had done that, which may be called the foundation, we began to study the type of church we wanted. We drew up a certain blueprint, and in 1954 we had that ready. It was called polity and organization. In 1954 we voted on that.

At present we are engaged in the setting up of the church. The Joint Union Committee met at Chicago Sept. 7-8. Nearly every paragraph of the constitution is now ready. And half of the articles of agreement are ready. Sub-committees are hard at work on the charter and the by-laws. By the end of December they will all be ready, so they can go into print to be acted on at the annual conventions in 1956.

We feel sure that the readers can hardly understand how much work is required to plan, organize and coordinate the four bodies into one body. But gradually every problem is worked out.

We are just back from the meeting at Chicago, and when we felt compelled to attend our own District Convention at Graettinger, Iowa, so we shall not write very much at this time. Mr. Erik W. Modean attended the meeting representing the National Lutheran Council of the United States Bureau. His report is given at the end of these pages. But we do want to say that a great deal of time was spent both in the meeting of the committee and in the discussions of each synodical committee was spent on one subject: **The World Council of Churches**. Shall we join this council from the beginning or shall we wait and let the church decide? Final decision will be made when the Joint Union Committee meets in November. Mr. Modean's report will show that we also adopted the name of the new church. The church paper that will absorb the present church papers was tentatively named: **Lutheran Standard**. But read Mr. Modean's report. We shall continue our discussion of this subject in the next issue.

THE AMERICAN LUTHERAN CHURCH PROPOSED AS NAME FOR NEW BODY

Chicago—"The American Lutheran Church" will be recommended as the name of the new church body that is expected to come into being as the result of current merger negotiations between four Lutheran groups. Tentative approval of the name was voted at the opening of a two-day session here, Sept. 7-8, of the Joint

Union Committee, composed of nine representatives each from the Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church and Lutheran Free Church.

It is expected that the committee will give its final endorsement to the name later this year and that it will then be submitted to the 1956 conventions of the respective bodies as part of the proposed constitution for the new Church.

The name was suggested to the Joint Union Committee last spring by the representatives of the Evangelical Lutheran Church and won immediate and strong support, although some sentiment was expressed in favor of the "Evangelical Lutheran Church in America" as a likely name. At that time it was pointed out that the Eielson Synod is incorporated under the latter name.

Most of the discussion in the committee, it is understood, centered on whether the article "The" should be a part of the name and it was decided that it should. The article is not used by the present American Lutheran Church.

The first day of the Joint Union Committee's meeting here was devoted mainly to consideration of the 18 articles in the proposed constitution for the new Church. Approval was given to editorial changes in the 13 articles tentatively adopted last March and it was hoped to complete work on the other five before adjournment.

The 18 articles deal with the Church's name, purpose, confession, powers, membership, the clergy, the general convention, officers, joint council, church council, board of trustees, divisions, commissions, districts, auxiliaries, appeals and adjudication, by-laws, and amendments.

Also approved was a preamble to the constitution, reading as follows:

"In confident reliance upon the Holy Spirit by whom we are drawn to God and to one another; believing in one holy, universal, and apostolic Church of which Jesus Christ is the Head; mindful of our own inadequacy, but with unwavering conviction concerning the destiny and duty of the Church: We, the congregations which approve this Constitution, in order to serve more effectively the Triune God, Father, Son, and Holy Spirit, do now enter into this fellowship to express the unity of faith which exists among us, and we dedicate ourselves anew to proclaim in word and deed, on this continent and throughout the world, the Gospel of forgiveness and life everlasting through Jesus Christ our Lord."

The constitution describes the "specific purpose" of The American Lutheran Church as "the proclamation and propagation of the Christian faith, and the sanctification and edification of the members of its congregations through the use of the Means of Grace."

Toward this end, it adds, the Church shall:

"Establish congregations and missions, on this continent and throughout the world, as centers for the administration of Word and Sacrament, for Christian evangelism, and for Christian fellowship and growth.

"Train, certify, and discipline an ordained ministry for the administration of the Means of Grace.

"Assist the congregations in the nurture of the children

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MAKING THE MOST OF THE TIME

By Ejvind Nielsen

"Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is." (Ephesians 5:15-17)

"My time is my own. I can do with it as I please." That statement is heard occasionally. Is it really true? No! The reason it is not true is that time is a gift from God. If things are to be well with us we cannot do with-ning. "My times are in thy hand," says the Psalmist (Ps. 31:15); and in Daniel 2:21 we read, "He changes times and seasons."

Concerning the evaluation of time Benjamin Franklin once said: "Do not squander time, for time is the stuff that life is made of." It is just as sinful to waste time as it is to waste money. Time is so short. Even for those who live the longest upon this earth it is still true what the Psalmist says in Psalm 103:15-16: "As for man, his days are as grass, he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more." Therefore since time is so short it behooves us so much more to take note of the Words of God in 2 Cor. 6:2: "Behold, now is the acceptable time; behold, now is the day of salvation."

We should all beware of the wrong use of time. In speaking about the use of time, it is evident from many Scripture passages that there is a wrong use of time, such as is pictured in St. Luke 21:34: "But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare." Living away from God in unbelief is a wrong and sinful use of time, even when such people may lead a respectable life in an outward way.

We should all be engaged in the right use of time. God's servant Moses gives expression to the following thought in Psalm 90:12: "So teach us to number our days that we may get a heart of wisdom." And what is the true wisdom? The answer is given in Proverbs 1:7: "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction." The one who fears the Lord possesses one of the chief elements of the Christian life—namely, faith. In Martin Luther's explanation to the first commandment we read: "We should fear, love, and trust in God above all things." At different times Jesus said to those whom He helped in one way or another that their faith had saved them. St. Paul says in Ephesians 2:8-9: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." It is Jesus Christ Who saves, and we are Christ's by faith. Believe on Him Who shed His atoning blood for you on the Cross of Calvary. We read in Ephesians 1:7: "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us." It is very plain that the means of salvation is not a human factor, but the divine Son of God, Who is both true God and also true man, died for our sins—yes, for the sins of the whole world. As true God and also true man but without sin, He brought us near to Himself. "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ" (Ephesians 2:13).

There is no better way to use our time than to come to faith in Jesus Christ and then to live for Him. By our sinful nature we are indeed as those who sleep the

sleep of sin and death. Only Jesus Christ by the Holy Spirit can wake us up so that we can become new creatures in Christ by faith. We read in Ephesians 5:14: "Therefore it is said, 'Awake, O sleeper, and arise from the dead, and Christ shall give you light.'"

Drawn to the Cross, which Thou hast blessed
With healing gifts for souls distressed,
To find in Thee my life, my rest,
Christ Crucified, I come.

Thou knowest all my griefs and fears,
Thy grace abused, my misspent years;
Yet now to Thee with contrite tears,
Christ Crucified, I come.

—Selected.

The Christian will see to it that he uses his time to come under the influence of the Word of God so that he may grow in the grace and knowledge of our Lord and Savior, Jesus Christ, in order that his soul may be saved and God's Name be glorified both now and in a eternity. You will remember to pray much for the salvation of souls. Prayer is work—a most blessed work—and you will want to "make the most of the time" in praying. "Pray at all times in the Spirit, with all prayer and supplication" (Eph. 6:18). Christian faith is indeed nourished by the Word of God and prayer. Having been baptized into the Christian faith, the Christian will want to nourish his spiritual life also by "making the most of the time" in attending the Lord's Table. There are Christians who neglect this very important source of spiritual strength—the Lord's Table—but it should not be so. The Christian who neglects Holy Communion is the loser. Nowhere does your Lord draw closer to you and you to Him than during Holy Communion.

The days were evil in the time of the Apostle Paul. The days are still evil, and we must use every God-given means to become victors in the good fight of faith. In James 1:12 we read: "Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him."

As Christians we must look carefully how we walk—that we may walk in the ways of God. It is the humble, obedient, praying child of God who will "understand what the will of the Lord is."

As Christians we will want to make use of our time in reflecting Christ's love day by day even as we are constrained by His love for us. "How do you know that Christ is risen?" someone asked an old fisherman, whose faith in Jesus seemed very simple and sure. "Do you see those cottages near the cliff?" he replied. "Well, sometimes, when I am far out at sea, I know that the sun is risen by the reflection in those windows. How do I know that Christ is risen? Because I see His light reflected from the faces of some of my fellows every day, and because I feel the light of His glory in my own life."

Christian faith, hope, and love lift our daily work up on a higher plane. We are to do our work as unto Christ. That means that we do not do our work in the way of eye-service, as those who want to please men, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men." The Christian is to be a witness for his Lord and Master wherever he is. That includes

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CHURCH NEWS FROM HERE AND THERE

Co-eds Create Stir Methodist Youth Convocation

Lafayette, Ind.—Orchesis, a troupe of five interpretive dancing co-eds from DePauw University, Greencastle, Ind., created a stir at the National Convocation of Methodist Youth here.

Many denominational leaders attending the five-day sessions hailed the girls' efforts at interpreting worship through the modern dance.

But quite a few of the youth delegates, ranging in age from 14 to 23, complained that "We don't get it."

Man's "indecisiveness and struggle against himself" was portrayed by two of the girls, Virginia Lindahl, of Western Springs, Ill., and Ellen Ank, 20, of South Bend, Ind.

Dressed in black leotards and tights, they brought to life "The Two Natures," a Barnard sculpture displayed in the Museum of Modern Art, New York.

Their dance followed a talk, "The Struggle Within Ourselves" by Dr. Henry Hitt Crane of Central Methodist Church, Detroit in which he said that modern psychologists are passing many of Jesus' techniques as new discoveries.

When the 5,000 delegates split up into 200 small groups after the program to discuss Dr. Crane's talk, much of the time was devoted to discussing religious dancing.

"I don't think young delegates were able to grasp the dance's meaning," said the Rev. Delbert Jolley of Fredonia, N.Y., leader of one of the discussion groups.

Mrs. Jewel Brainsdorf, religious education director of a San Diego church who serves under drama-minded Bishop Gerald H. Kennedy of Los Angeles, noted that young people should be in more contact with religious arts.

The troupe is directed by Miss Marjorie Cornick, a professor of physical education and director of dance at DePauw.

More than 200 delegates crowded into a lecture-demonstration the dance gave before a church drama interest group.

Dr. James Warren, assistant professor of religious drama at Scarritt College for Christian Workers, Nashville, Tenn., opened the class with prayer:

Help us explore the role of drama in sharing the fullness of Thy kingdom on earth."

German Church Delegation Leaves For Russia

Berlin—Eight West German Evangelical Church leaders left here for a 16-day visit to the Soviet Union at the invitation of Patriarch Alexei of Moscow.

The delegation is headed by Dr. Heinrich Held, president of the Evangelical Church of the Rhineland.

The visit is being made in return for one by a delegation of three Russian Orthodox leaders who toured West Germany last April as guests of the Evangelical Church of the Rhineland. They were Metropolitan Nikolai of Krutitsky, second-ranking official of the Moscow Patriarchate, and two theologians of the Moscow Orthodox Theological Academy.

EKID officials said the exchange of visits had been arranged "privately" and not through the Church.

The group's itinerary includes Moscow, Odessa, Kiev and Leningrad, where they will tour Russian Orthodox Church institutions. They also plan to meet leaders of the Baptist Church in Russia, and visit parishes of the Lutheran Church in Estonia and Latvia and of the Reformed Church in the Ukraine.

Prior to their departure, Dr. Held said the delegation had asked Patriarch Alexei to arrange talks between the group and the Soviet Red Cross on the question of German war prisoners still held in Russia. He also expressed hope they would be able to talk to Soviet politicians on the problem of German reunification.

Methodist Teen-Agers Discuss 'Going Steady'

Lafayette, Ind.—Methodist teen-agers are still "going steady" but this dating custom apparently does not signify an impending engagement and marriage.

The Rev. Henry M. Lewis, a Sioux Falls, S. D., pastor and marriage counselor, asked teen-agers attending a sex and marriage discussion here to define "going steady."

The class was attended by 250 of the 5,000 young delegates to the sixth quadrennial National Convocation of Methodist Youth.

"I used to oppose 'going steady' on the grounds that it sacrificed variety in dating for security," Mr. Lewis said. "Now, as my daughter is growing up, I think 'going steady' may not mean the exclusive dating I once thought."

"It's all right to go steady if you change every six months," responded one of the girls in the class and the youngsters applauded their agreement.

A group of adult counselors discussed youthful experiences in religious conversion.

"Our young people today don't seem to know what conversion is any more," said the discussion leader, the Rev. Delbert Jolley, a Fredonia, N. Y., pastor and college worker.

But the Rev. Kenny Engleman of Wautoma, Wis., said that while youths may not be hitting the sawdust trail "they still are experiencing definite steps of dedication, commitment and decision."

United Lutherans Launch Advertising Program

A series of 31 newspaper advertising mats has been prepared by the church's Department of Press, Radio and Television and they are being supplied without charge to the 4,300 ULCA congregations in the United States, Canada, Hawaii and the Virgin Islands. Each church is expected to buy advertising space to run the ads in local daily and weekly newspapers, or in cooperation with other Lutheran churches in the community.

The illustrated ads have been produced by a professional advertising agency, and in addition to special mats for Reformation Sunday, Easter and other festival days, the series includes two-column layouts answering such questions as "What is a Lutheran?", "How Do Lutherans Believe We are Saved?", "Do Lutherans Worship Saints?", "Do Lutherans Believe Theirs Is the Only True Religion?", "What is the Lutheran Idea of Sin?" and "What Are Some of the Basic Principles of the Lutheran Creed?"

The ad series was prepared at the request of many United Lutheran pastors who wanted to use them in their local newspapers, and during the special two-year Evangelism Program to be launched by the ULCA in October of this year.

Copies of the entire advertising series have been sent to each of the church's congregations. Dr. Franklin Clark Fry, president of the ULCA, said the church had approved a recommendation that the mats be supplied by the Department of Press, Radio and Television without charge to every congregation.

The Teacher's Work Not In Vain

I wonder if he remembers —
Our sainted teacher in heaven—
The class in the old gray school house
Known as the "Noisy Seven"?

I wonder if he remembers
How restless we used to be,
Or thinks we forget the lesson
Of Christ and Gethsemane?

I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing
It would touch the heart of men.

I often wish I could tell him,
Though we caused him so much pain

By our thoughtless, boyish frolic,
His lessons were not in vain.

I'd like to tell him how Willie,
The merriest of us all,
From the field of Balaclava,
Went home at the Master's call.

I'd like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India
The tale of the Crucified One.

I'd like to tell him how Robert,
And Jamie, and George, and Ray,
Are honored in the Church of God—
The foremost of their day.

I'd like, yes, I'd like to tell him
What his lesson did for me;
And how I am trying to follow
The Christ of Gethsemane.

Perhaps he knows it already,
For Willie has told, maybe,
That we all are coming, coming,
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in Heaven,
The fruit of that faithful sowing,
But the sheaves are already seven.

—The Lutheran Teacher

THE CROSS

It is not a shame—it is glory!
It is not a loss—it is gain!
The worthiest name in God's story
Without the rude cross would be vain.
A lustre still glows through the ages,
Its splendor is strong with the years,
And greater it grows; on the pages
Of annals and song it appears!

It is not of earth—but of heaven!
It speaks not of death—but of life!
The token of birth that has given
A joy-laden breath to our strife!
O glorious sign of salvation!
O beautiful gift from our God!
To humble, benign adoration
Our souls do thou lift from the sod!
—Selected.

OUR REFUGE

In him they found a refuge, strong
and true,
The Son of God, come down in human
form,
Who tamed the elements and rode the
storm
And bade the restless waves obey him,
too.
To trust in him, who maketh all
things new,
In him the God of Israel, who keeps
His flock and never slumbers, neither
sleeps—
This is the work of God he bids us do.

He met the enemy, encamped against;
He died, submissive to the Father's
will.
He rose again and with his vessels
cleansed,
He lives to work his miracles, until
He comes again to vanquish all his
foes,
And make his kingdom come where'er
he goes.
—Selected.

LONE VIGIL

"Could you not watch one hour with
me?"

The lonely pleading cry
Came from the suffering heart of
Christ,

In dark Gethsemane.
Alone, he prayed in grief and pain
No one to share his agony;
Disciples, sad and weary slept
On lonely Olivet.

Alone he faced the tragic dawn,
Alone the last long vigil kept,
While silent through the darkness
crept

Betrayer and relentless foes.
Then, in the chill, bleak morning light
They made him bear his cross alone,
Up the steep road to Calvary—
Condemned to suffer shame and
death.

But when from out the silent tomb
He rose to glorious victory,
Alone he triumphed o'er the grave
To reign in heaven eternally .
—Selected.

CONTEMPLATION

Oh God—
In Whom my soul can steep
Its hunger for
Some greater love—
Conceal from me the
Awkwardness of prayers I pray
Till style is no concern and
Form has ceased to
Be. Forgive the
Lesser meditation, self-aware
Despite aloof pretension,
That causally assumes distinguished
God-sophisticated air.
Pride. Worship of the necessary
Means instead of Thee. Calm
Vacuous idolatry.

Oh God—from Whom alone
My soul knows
Love—ignore, forgive impiety
In prayer.
Articulate for me
Love's pure desire.

—Selected

THE HOME ABOVE

We think of a beautiful home
there,
That we some day may share;
If we remain steadfast and true
the end
To our Savior and Friend.

In that beautiful home we'll find
peace and rest,
Among the pure and blest,
No more we shall labor, no longer
roam,
There is our home, sweet home.

So let us ever be faithful in prayer
Until a place we'll share
In the beautiful mansion prepared
above,
Filled with his own dear love.

How sweet it will be on that glorious
shore
To meet those gone before;
And there with the ransomed
happy throng
We'll hear the angels' song.
—Selected

LIFE READING

I am my neighbor's Bible:
He reads me when we meet,
Today he reads me in my home,
Tomorrow in the street;
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name
Yet he is reading me.
—Author not known

LOOKING AT THE CHURCH

OBSERVATIONS

By Leo H. Andersen

During the last twenty-five years the world has witnessed many fundamental changes in the thinking and living of its people. A great deal of history has been added to the already bulky history books. Marked changes in social, political and religious spheres have had a definite effect upon millions of people and changed their lives.

Christians are naturally deeply interested in the growing popularity of religion in this country and abroad. Basic factors can be observed in the changing religious picture.

God Is Working

Sometimes we are inclined to forget the eternal truth that the God we worship is constantly at work in the world to shape circumstances and thinking so that His purposes and will can be accomplished. Our Lord Jesus Christ reminded the people of His day of this fact when He said, "My Father is working still, and I am working," John 5:17.

It is true that for many years it appeared that Christianity and the Church was making little progress in the world. There certainly have been whole periods where, to our human point of view, relatively few people were interested in their immortal souls. The emphasis and concern was for the body. Many leaders quite understandably became discouraged. And some perhaps secretly began to wonder about the power and love of the living God whom they faithfully proclaimed. But the years of spiritual drought were used by God to bring His people to a greater realization of the need for more earnest prayer, and a far more effective approach to those outside the Kingdom. The truth is that God was working then as He is now. For a Church that is honestly concerned about the destiny of souls will sooner or later become an aroused Church that will be a far better tool in the hands of a living God.

One doesn't have to be very old to remember the days when a large section of the Christian Church was not using the word we hear so often today, "Evangelism." But in the last few years the larger and smaller denominations have had well organized and effective programs of Evangelism. But who started the trend? Who awakened the Church and pointed to the "fields white unto harvest?" We know men and women came forth who courageously championed the principle that the fundamental task of the Church was to win people for God in His Kingdom. At first they were not always welcomed or approved; something in the nature of voices crying in the wilderness. But God surely was prompting their conviction and expression. Now the basic principle they taught has been more widely accepted by the Church and put into action. God has been working

to arouse the conscience of the Church. And surely the Church can attribute much of the present interest in Christianity and the Church to the fact that the prayers of anxious saints for the spread of Christianity have been answered by our God who is constantly working in the hearts of people.

It is very interesting to observe that in a period of history such as we have now when many individuals have been gripped by new fears and a discontent with the things of the world that the Church, to a large extent, stands ready to offer the seeking souls the Gospel.

Surely, God is working.

A Greater Sense of Responsibility Needed

But no religious movement is necessarily perfect. The welcome interest in the Christian faith and life prevalent today is not without defects. And as usual, the imperfection arises from the fact that human beings are directly involved. One of the more serious criticisms voiced by leaders in various denominations, as they look upon the increase in church membership and fellowship with Christ, is the assertion that too many Christians, new and old, are far more concerned with what God can give them, than what they can give to Him. Some have not gone far beyond the stage where God is only a divine Helper in time of desperate need. We know and confess that God always gives more. But there appears to be a lack of a deep sense of individual responsibility to God and the welfare of other people. A pronounced willingness to receive but a reluctance to give. Dwight Moody perhaps expressed it best in describing the early years of his life when he wrote with reference to God, "Once I used Him."

There is some merit in the criticism that many people today are in a sense using God to better their individual condition without too much consideration of how God would like to use them for His purposes. And when the Christian Church has too large a proportion of its membership inclined to feel that they have no Christian duty to others and to God but what they choose to do, then the ingathering of souls will proceed at a very slow and highly uninteresting pace. But God's will doesn't end with us when we are saved. We must permit Him to use us in the winning of others. When Moody was meeting with unusual success in his evangelistic campaigns he said, "Now He uses me."

Just as congregations and synods have a new vision of their God-given task and have made changes to meet the situation so that Christianity might be brought into their lives, so must the individual Christian often make adjustments in his thinking and doing. Many fine Christians cling tenaciously to the form of Christian witness-

(Continued on page 15)

SMALL TOWN CHURCHES---HAVE THEY A FUTURE?

By Betty Westrom

Division of American Missions, National Lutheran Council

America, despite the pull of population toward the big cities, is still a land of small towns. In 1950, the cities of more than 25,000 accounted for only 41 per cent of the nation's population. The remaining 59 per cent lived in the countryside and in the small villages and towns.

Business takes note of this fact. It sees that the millions of people who live in the small places form a potential for them, both as workers and as consumers. It believes in the future of rural America.

But what of the Church? Does the Lutheran Church, traditionally strongest in the rural areas, act as though it believed in the future of those areas? Is the Church investing in the country towns, erecting buildings, planning up-to-date programs? Or has the Lutheran Church written off its country congregations, shrugging off their importance?

Taking its cue from business and industry, the Lutheran Church should:

- 1) Recognize the opportunities in rural America.
- 2) See these towns as they are, realistically appraising them.
- 3) Use today's methods to serve the people in these changing rural communities.

Illinois may be used as an example of a state where the church should re-examine its rural responsibility. Most people tend to think of Illinois in terms of Carl Sandburg's "city of the big shoulders," Chicago. Like the boy with the broadest shoulders and the loudest voice, the giant city almost demands recognition. But Chicago is not Illinois.

What do the statistics show about the Lutheran Church in rural Illinois? In 1950 there were 482,256 Lutherans in a state with a population of 8,712,176. The Lutheran Church is not represented at all in 1256 incorporated places. Illinois' 996 Lutheran congregations are concentrated in just 457 places.

Figures reveal a vast number of unchurched in the state—55 per cent of the total population. Of the church members, 12 per cent are Lutheran. As the largest Protestant church in the state, the Lutheran Church's responsibility for the unchurched is apparent.

But churchmen tend to concentrate their attention on Chicago and its suburbs. Mission plans are made with an eye to the metropolitan area. The urban character of Lutheran home mission work in Illinois may be seen in a quick look at the records of National Lutheran Council bodies for the last ten years.

Of the 24 home mission congregations, 20 were started in cities or in such suburbs as Park Forest, Glen Ellyn, and Palatine. The other four were all started in towns within commuting distance of the cities. This, in a state where 21 county seat towns are without a Lutheran church! Illinois has 25 per cent of its people living in towns below 1,000 or in the open country, but only 17 per cent of the Lutherans live in these places. None of the new missions was started in towns of this size.

This mission policy has a certain logic, when the rather stable population of country towns is contrasted with the breathless pace of population growth in city and suburb. Are there not larger opportunities for the church among the urban millions?

If the trend should continue, however, the concentration on urban work may prove to be short-sighted. This is true for three reasons:

- 1) The people now in the smaller places need good churches, even though they are living in shrinking communities.
- 2) There are good prospects for future growth in the rural

towns. The fact that there are workers punching a time clock in a new plant half-way between Sycamore and Dekalb is significant. It means that industry is being decentralized. Metal works, oil refineries, and seed-processing plants are learning the art of country living.

3) It is important that rural children who leave the home town to go to the city have a proper background of religious training to go with them. To large extent city churches are composed of people whose confirmation certificates bear the names of churches in the rural areas. Thus the quality of rural churches of today has a direct influence on city churches of tomorrow. City and suburban churches may appear to be the beneficiaries in today's home mission work, but they may actually suffer eventually through the loss of vigorous young Christians from the little towns.

We have said that, after the importance of the rural community and the rural church has been recognized, the Church should look realistically at these areas. Just as the business man succeeds best when he learns to know his market, effective church work takes place only where the pastor and congregation know their community.

What is happening today in rural America? Or, to get back to the specific example, what is it like in rural Illinois?

It is possible to sit in an office in Chicago and learn something about what is happening by studying statistics. We learn that each year a smaller percentage of people live in the country. We see that tiny villages are shrinking in population, while some of the larger rural trade centers are growing.

It is possible to sit in the Chicago office and play with the figures, but you don't even begin to get the feel of rural Illinois until you leave Chicago far behind you, until you have watched the sun-bronzed farmer criss-crossing the broad fields on his powerful tractor, until you have seen his young wife stroll out to the road to look into the mailbox. To know something about life in the small communities, you must stop to chat with the woman weeding in the flower-bed, the teenage carhop in the roadside drive-in, the men on the bench in the village square.

These towns aren't just the figures on the statistical sheet in the Chicago office. They're not just the names which you read on the water tower as you pass through. They're groups of people, human beings created in the image of God, living together in a community.

In some respects rural Illinois is very much like it has been for years. There is still a lot of space for comfortable living in the farming towns and villages. Lawns are large and the noises created by heavy industry and city transportation are missing.

There is an easy friendliness, and neighbors enjoy doing things together. Country people still tend to view life with a calm, conservative eye. You suspect that their lingering respect for "the way things have always been done" might prove both a bane and a blessing to a small town pastor.

But what of the Church? Too often a small town church is content with outmoded facilities. Buildings are left in disrepair, no modern audio-visual equipment is purchased for Sunday School.

A congregation allows its pastor to squander precious hours of his shepherd's time in typing or running a mimeograph because it hires no parish secretary. Publicity methods designed to invite the unchurched to worship services are ignored. The church fails to schedule "extra" services to make it convenient for everyone to attend.

Touring Illinois, you find notable exceptions. It is heart-

ing to see a number of splendid Lutheran churches which announce to the passerby that members are planning for the future. The buildings themselves hint that the congregations have kept a finger on the pulse-beat of progress. Just at the edge of Harvard, for example, is Trinity Church, an old congregation with a new \$200,000 plant. The handsome one church, in modified Gothic style, is actually a skillful modelling job. There are modern furnishings and richly symbolic stained-glass windows. Attached to the church is a new education building. Every Sunday about 400 children walk down its polished corridors to bright, well-equipped classrooms. Several small worship centers with candlelit altars are used by the Sunday School youngsters, and audio-visual equipment is provided.

Just as a businessman always keeps a hopeful eye open for opportunities to expand, the church should alert itself to opportunities for extending its work to new places. Fox Lake is an example of a town where a vital church could make a real contribution. Once a resort town with a rather unsavory reputation, it has had a recent sharp rise in population as suburbanites from Chicago settled there. It is now a village of 138, with literally scores of taverns but not a single strong denominational church. A "community church" has met with only limited success. What is the Lutheran Church's responsibility?

It is helpful in many ways to use the analogy between a business enterprise and the church, but the analogy can be carried only to a certain point. A businessman needs only to think about sales. He must consider only what towns will

give him the largest opportunity for profit.

The church's mission, on the other hand, is to bring the Christian message to people in all circumstances. The church must serve the stable community, the dying town in the twilight zone between prosperity and extinction, and the mushrooming suburb. We must not only consider, "Will this town be good for the church?" but must think, "Would the church be good for this town?"

We must not cheapen the mission of the church by thinking only in terms of strategy, enrolling certain numbers. What is the church doing for a community? The pastor is not serving yesterday's community. He must be aware of complex changes in the community and their effects on his people, so that he can serve them in today's situation.

Aggressive lay leadership is also needed. It is found in civic affairs. Most small towns that have new industries have them because someone actively sought them. Can pastor and people afford to be less aggressive for the cause of Christ?

Changes taking place in the country are a "renaissance" only to the degree that a community's spiritual values are retained.

"It is the task of the church to permeate the everyday life of a community," says Dr. E. W. Mueller, head of the Rural Church Program of the National Lutheran Council. "Christ can be as much a part of a complex, mechanized community as the 'horse and buggy' community. Travelling through Illinois, you see a changing countryside. The job of the Church is to bring Christ to that changing countryside.

THE DIVIDENDS OF GODLINESS

S. L. Morgan, Sr., Wake Forest, N. C.

Of all the dividends of earth or heaven, godliness pays the biggest. I've just seen a shining example.

Fifty-one years ago Archibald Cree, a cultured Scotsman, had just ended his pastorate of the Baptist church at Littleton, N. C., and I succeeded him—in the summer of 1904. He had brought his fine family from Scotland and bought a farm nearby. Littleton was then an educational center, with a good girls' college and two academies. Mr. Cree was a true Scotsman, with a decided Scottish brogue. I heard him preach just one sermon. He recently had returned from a visit to Scotland. His description of the beauty of Scotland was in exquisite poetic prose, every word eloquent with the romantic love felt for his native land.

He never rated high as some rate preachers, but his home has remained a delightful memory to me for its atmosphere of culture and genuine godliness. I have just returned from a funeral for one of the family in the First Baptist Church at Richmond. What stood out and impressed me most in the funeral service, and what called out my main comment, was simply the "dividends of godliness" before my eyes.

DIVIDENDS IN GODLY CHILDREN

Out of that family came years ago Dr. Arch C. Cree, pastor of prominent city churches, and for years executive secretary of the Georgia Baptist Convention. Another of the family was Mrs. Janie Cree Bost, now Mrs. J. H. Anderson of Knoxville. For several years she was head of the W.M.U. Training School, now Carver School of Missions, in Louisville. She thrilled me once with her heartfelt eloquence before a great audience in Raleigh, speaking from the same platform with Dr. George W. Truett as they toured the South in a missionary campaign.

A touching incident of her girlhood lingers. "During all my girlhood," she told us, "my fondest wish was to have

a pink sash! And I remember wondering often when a minister's children couldn't have what other children had. But I never got the pink sash till I was grown!"

The funeral in Richmond was for the wife of her brother, James A. Cree, he and his wife my devoted members at Littleton, and among my most devoted friends for half a century. Present before me were their six sons and daughters, all stalwart Christians, one the wife of Representative C. B. Deane of North Carolina.

A phone call from the husband in Richmond asked me to take part in the funeral services and to speak of the woman and the home I had known intimately for fifty years. Who doesn't long, when the end comes to a dear one, to have someone who understands to lay bare the deepest and best in the life of the deceased? I confess I do.

I Turned to my Diary

I turned to my diary of fifty years ago for a lead. I found an entry too deep for tears. I was a young pastor, my mother facing death any day from a painful heart ailment. Mrs. Cree and her saintly mother and sister provided a room in their home, and for two months nursed my mother, day and night as their own. The doctor warned that the end was imminent. Under the strain, the record said, I broke with emotion in the morning service, and young Deacon Cree took up the service and offered a prayer. That was Mrs. Cree and the family as I had known them for fifty years. The history of such a family on both sides through three generations had a message that I for one believe should not be omitted in a funeral service. I pointed it out. It is sorely and desperately needed by our generation.

A Triumphant Funeral

I arrived only in time for the bereaved husband to clasp my hand and say, "Talk out of your heart." He had walked

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

INTO HIS WORD

A STUDY OF THE BOOK OF AMOS

John W. Nielsen

Read Amos 5

When an individual died in Israel, his friends and family chanted a dirge in his behalf. Amos now chants such a dirge for Israel! By putting his words in the form of the funeral lament he dramatically emphasizes the certainty of Israel's fate.

Israel was a virgin whom none had conquered. Now she would be overthrown, and none would raise her up. A city's strength was calculated on the basis of the number of armed men she could send forth to battle. In the coming disaster only one-tenth would escape, so great would be the calamity! By repeating Israel's name at the close of the dirge, Amos again asserts the certainty of her judgment.

Yet, even as he sounds her funeral knell, Amos calls Israel to repentance. The God who will not be mocked is still gracious. He says to the nation, "Seek me and live." Even though the fate of Bethel and Gilgal and Beer-sheba—the places of idolatrous worship—has been sealed, the nation may still be delivered if she will turn from her evil ways. But if there be no repentance, a consuming fire will devour her. Israel's repentance must express itself in a new era of social justice and spiritual righteousness.

Just as at the close of the fourth chapter Amos gave a striking description of God, so now, he inserts an interlude glorifying God's power. God is the creator of the heavens with all its varied constellations. He has made the seven-starred Pleiades, the hunter Orion, and all the rest. It is He who has ordered the succession of day and night, and who causes the whole process of evaporation and condensation which results in rain and snow for the watering of the earth. Then to awaken Israel to her peril he reminds her that it is the Lord "who makes destruction flash forth against the strong, so that destruction comes upon the fortress."

With this reminder, the prophet turns again to the cause of the coming disaster—the terrible injustices existing in Israel. The nation as a whole has not only lost her sense of fairness but she hates those who try to enforce the right. It is in the city gates that the judges sit to hear cases and to administer justice, but upright judges and citizens of the same character are despised. So desperate is the situation that the innocent and righteous dare not open their mouth. The people are greedy, and when they cannot get what they want legally, they resort to oppression and fraud. Because they exploit the poor, they have wealth to build expensive houses and to plant far-spreading vineyards,

but because there is a God who will not be mocked they will not live in their houses or enjoy the wine of their vineyards. God knows their sins, and in His day He will punish.

Amos has shown Israel her sin. Now he renews his plea for her repentance. Her sin has been so great that no deliverance can be promised. Yet if she will but "hate evil, and love good, and establish justice in the gate," God may still be gracious to those who will survive the coming catastrophe.

The people as a whole, however, will not escape. In the squares of the cities and in the streets and in vineyards there will be loud wailing. Farmers will be summoned to add their cries to the howls of the professional mourners. The happy vineyards where feasts and revelries were formerly held will become places of sorrow for the Lord will pass through the midst of Israel with death even as He once had passed through Egypt. The day of the Lord which the people are eagerly awaiting as their great day of national glory will come as their day of doom.

With cutting words God expresses His disgust with the religious sham that the people practice. He hates their feasts and offerings and music because they live in contradiction everything that they pretend in worship. God has not changed. He despises our worship and offerings and music too if our Sunday praise is not our weekday theme!

Finally comes God's great solution to Israel's problem and to the social tensions of every nation: "Let justice roll down like waters, and righteousness like an ever-flowing stream." Let religion take expression in life!

I FEEL OUT OF PLACE . . .

One person in each of the following groups might well say, "I feel out of place." Study each group carefully to see whether you can discover the person and why he feels out of place. Each will explain his situation under " . . . This Is Why" elsewhere in our youth section.

1. Nicodemus, Thomas, Philip, Andrew
2. Peter, John, Matthew, James
3. Amos, Elijah, Isaiah, Jeremiah
4. Moses, Gideon, Samson, Jephthah
5. Peter, Silas, Timothy, Barnabas
6. Levi, Reuben, Asher, Lot
7. Hezekiah, Rehoboam, Jehoahaz, Manasseh
8. Asahel, Joab, Abner, Abishai
9. Hagar, Bathsheba, Abigail, Michal
10. Mary, Martha, Lazarus, Zacchaeus

PASTORS AND LEAGUE PRESIDENTS:**ATTENTION**

To make these pages interesting we need your help. Send in your news items—a post card will do. Get your league to conduct the hymn poll and send questions to “Leaguers Are Asking.” Thank you.

THE RUSH IS ON ...**BUZZZZZZ ...**

The sound of the buzzer is heard again at regular intervals. All questions as to whether it should be typing or geometry, Latin or French have been settled. Registration is over, and classes have gotten underway at our Hometown High.

Over the P. A. system and on the bulletin boards come a flood of announcements: Seniors meet in Room 312; Juniors in 211; Sophmores in the library... Tryouts for senior chorus will be held in the music room... F.F.A. members will elect officers in the voc. ag. room; Future Homemakers in home ec. Apt. 3... Anyone interested in starting a science club—or a photography one, or an art or a debate one—(the possibilities are unlimited)—meet in Room 210 or 313 or whatever the case might be. So they keep coming in a never ending stream.

It's all an indication that the rush is on.

Football practice has been in full swing for several weeks, and the fellows are keyed to make that first game a victory. Cheerleaders are practicing. Editors are hurrying about preparing copy for their first issue. And... I almost forgot... assignments are being made!

The rush is really on. There are so many important things to do... so many lessons to be learned, so many activities to attend, and so little time to get it all done.

Still, in the midst of this activity, in the very center of the rush, stands One with the print of nails in His hands. It is your Saviour, and He too is asking for your time and your loyalty. He wants you for His Church... for the League that still meets and the choir that rehearses, for the Bible class on Sunday and the morning worship. He wants your life... the life He bought with His blood, and having that life, He will enrich it for you.

Because Christ is at the center of things your life will take on new meaning... even your school life. Really, when time has issued its decision, you will even have been a better athlete, a more popular girl, a more all-around fellow, because your first loyalty was to Him and you would not forsake Him in the activities of your Hometown High. You can be an active student and a faithful Christian even when the buzzers sound and the rush goes on!

J. W. N.

THE HYMNS YOUTH LOVES TO SING

Still only two leagues reporting—Albert Lea and Northfield—so there has been no change in the standings.

Holding the third place position with eight votes is Charlotte Elliott's well-loved hymn, “Just As I Am.” This hymn, like all Miss Elliott's hymns, was born out of affliction, for the author was an invalid whose life was filled with pain. Yet her suffering only drew her closer to Jesus, and she wrote hymns, some 150, that have been a blessing to thousands.

Miss Elliott had been brought up in a Christian home, but for a long time she did not have true peace with God. Like so many other seeking souls, she felt that she had to do something to gain salvation instead of just coming to Jesus as a helpless sinner and finding complete redemption in Him.

Then one day in 1882 Dr. Caesar Malan, a noted Swiss preacher, visited the Elliott home in Brighton, England. During his visit he discovered Miss Elliott's spiritual problem and became the instrument by which the Holy Spirit enlightened her soul. “You have nothing of merit to bring to God,” he told her. “You must come just as you are, a sinner, to the Lamb of God that taketh away the sin of the world.”

Those words brought her peace in Christ, and fourteen years later, in 1836, they found expression in her hymn. She was lying on her couch meditating, when the wonderful truth of salvation as a free gift from God flashed into her soul. In simple words she proclaimed the truth that no merit or worthiness of our own can save us, only the blood of Jesus.

**Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come!**

... THIS IS WHY

The following are the answers to the quiz, “I Feel Out Of Place.”

1. Nicodemus: “Only I was not an apostle of Jesus.”
2. Matthew: “The others were fishermen; I was a tax collector.”
3. Elijah: “We were all prophets, but I didn't write a book of the Bible.”
4. Moses: “The others were judges; I wasn't.”
5. Peter: “The others accompanied Paul on his missionary journeys; I didn't.”
6. Lot: “I was the son of Haran; the others were Jacob's sons.”
7. Jehoahaz: “I was king of Israel; the others were kings of Judah.”
8. Abner: “The other three were brothers and captains in the army of David; I was Saul's captain.”
9. Hagar: “I was Abraham's concubine; the others were David's wives.”
10. Zacchaeus: “The others were of the family of Bethany; my home was Jericho.”

BY THE FIRESIDE

A LANCASHIRE DOXOLOGY

By Dinah Maria Mulock

Praise God, from whom all blessings flow,
Praise him who sendeth joy and woe,
The Lord who takes, the Lord who gives —
Oh praise him, all that dies, and lives!
He opens and he shuts his hand;
But why, we cannot understand:
Pours, and dries up, his mercies' flood,
And yet is still All-perfect Good.
We fathom not the mighty plan,
The mystery of God and man;
We women when afflictions come—
We only suffer and are dumb.
And when, the tempest passing by,
He gleams out, sunlike, through our sky,
We look up, and through black clouds riven,
We recognize the smile of Heaven.
Ours is not wisdom of the wise,
We have no deep philosophies:
Childlike, we take both kiss and rod;
For he who loveth, knoweth God!

The Watchman

TWO EPITAPHS

There are two epitaphs in England which tell their stories of the lives they represent. Near the village of Leamington is a small church yard where a tombstone bears this inscription:

Here lies a miser who lived for himself,
And cared for nothing but gathering pelf.

Now where he is, or how he fares,
Nobody knows and nobody cares.

In marked contrast to this, one may read on a plain sarcophagus in St. Paul's cathedral, London, these words as tribute to a life of humanity and service:

Sacred to the memory of General Charles Gordon,

Who at all times and everywhere gave his strength

To the weak, his substance to the poor, his sympathy

To the suffering, his heart to God.

—Selected

EDWARD BOK

A number of years ago, a little Dutch boy, Edward Bok, came to this country. His family had little money and he tried to help. One day, he noticed how dirty the windows were in the bakery. He went inside and told the baker that he thought the

food would look much better if the windows were clean. The baker listened to him and gave him a job. That was his first job.

Edward Bok believed that everyone should make the world better. When he became editor of a great magazine, he began to publish beautiful full-page pictures that people could frame to hang on their walls to make their homes more beautiful. He thought that dumps and billboards and broken-down buildings were ugly and started a campaign to clean up the towns and the country.

He was very much interested in good health for everyone, too. He noticed that many children drank from one cup in school, and he thought, "That is not good for them. The cup is not clean; they may get sick." And he got towns and states to pass laws which prohibited public drinking cups.

Then he began to notice the advertisements for medicine and to find out just what was really in the medicines that were advertised. He learned that some actually contained poison, and that many others were only colored water. He did not like to see people fooled in this way. At last he got our government to pass the Pure Food and Drug Act. Today, we do not need to worry about the food we buy in cans or the medicines we get at a drugstore, for under this law we know that they are all pure and that they contain just what the label says.

Though Edward Bok is no longer living, the world is still a better and more beautiful place because of what he did, and many boys and girls live more safely because he cared about children.—Junior Programs.

THE CHILDREN'S PRAYERS

By Alice Boorman Williamson

Softly through the evening air
Drift the clouds of children's prayers,
To our eyes invisible;
But the angels know them well,
As they spread their shining wings,
Catching little murmurings;
Knowing that the Lord of all
Would not have the least one fall.

—Home Life

PLEASE TAKE MY HAND!

"Will you take my hand in yours?"
Said a little child to me;
"And let me walk beside you,
There's so much I want to see.
I would see God in the flowers
That bloom about my feet,
And find him in the stars that shine
Like lamps along the street."

"I would read the loving message
Of sunshine golden bright,
And feel his love about me
When I go to bed at night.
I would know what work of his
A child like me can do;
So please take my hand in yours
And let me walk with you."

—Author Not Known

The head of a local business returned from his annual 2 weeks with pay.

"How was your vacation?" inquired an office worker.

"Fine," he replied, "but there's nothing like the feel of a good desk under your heels again!"

EPISODE

Mark Twain, who quit school at 12, was awarded a doctor of literature degree by Oxford 60 years later. Although he is best remembered for his humorous writings, it was his lectures that enabled him to buy his way out from bankruptcy after he had lost all the money his famous books had earned him. Lecturing was an unpleasant chore which he endured through a deep-felt sense of obligation to repay the creditors who had backed him in an ill-fated publishing venture. Years before he had tried it, and did not like it. Following a trip to the Hawaiian Islands, some of his friends talked him into delivering a lecture on his adventure. He had been a printer, a reporter, a river pilot, and a prospector, but standing up before an audience was a new and terrifying experience. His knees shook, his mouth was dry, and his voice quivered as he began, "Julius Caesar is dead—Shakespeare is dead—Napoleon is dead—Abraham Lincoln is dead—and I am far from well myself."

—Whatever Things

NEWS AND NOTES

(Continued from page 2)

rough life and died on Calvary a-
ne. There is strength in communion
between God and man. In loneliness
e return to God and pray that we
ay be found acceptable.

The offering of \$87.00 was divided
between the Japan Missions and the
M.S. treasury.

ZION SOCIETY FOR ISRAEL

The 77th Annual Convention of the
on Society for Israel, will be held in
e Windom Ev. Luth. Church, Win-
m, Minn., Rev. F. R. Lien, pastor,
Friday through Sunday, October 7-9,
55. The meeting opens with a ban-
et Friday evening at 6:45 p.m.

Dr. Robt. Boyd, President

Gustav N. Ander, Recording Sec.

THANK YOU!

"I thank my God upon every re-
embrance of you," Phil. 1:3.

We really wish we could write in-
dividual letters of thanks to all those
whose hospitality we have enjoyed
during our 15 months here in the
ates. But in this case, one letter to
the Ansgar Lutheran will have to do
for the several hundred letters we
could write.

It has been a rare treat to visit al-
most every one of the parishes in our
mod. We're sure that many of our
ests, after surviving the visit of a
missionary couple with four children,
e thankful that furloughs come only
ce every five years.

We are thankful for the privilege
e have enjoyed of being able to
eak on behalf of the church in Ja-
m. We also thank God for the host
friends we leave behind in every
e of our congregations.

Tomorrow we leave by plane for
pan, arriving September 9th. About
e middle of the month we shall be
own in Kurume again, ready to start
rk.

"Ye also helping together by prayer
us, that for the gift bestowed up-
us by the means of many persons,
anks may be given by many on our
half," II Cor. 1:11.

Lloyd and Muriel Neve
Kaj, Rachael, Nina and Leif
San Francisco, Calif.
September 5, 1955.

GUYER AND HANSEN
LOANS

INSURANCE — REAL ESTATE

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Lyle Guyer P. V. Hansen

Emmaus Lutheran Church, Racine,
Wis., the Rev. Thorvald Hansen, pas-
tor, will observe the dedication of
their new \$211,000.00 church on Octo-
ber 16-19, 1955. This will be an occa-
sion of joyous expectation for the old-
est congregation of our synod. Eager
eyes have watched the building of
this beautiful new structure with its
500 seating capacity, 12 Sunday school
room educational unit, and spacious
fireside room. In a very promising lo-
cation among hundreds of new homes,

the members of Emmaus church look
forward to their new challenge. As
early as Easter the interest was a-
roused in the community by impro-
ving facilities for special Festival
Services. Recently a very successful
Daily Vacation Bible School was con-
ducted in the available portion of the
building. Services will be held in the
new church some time in September.
A new parsonage is being built on the
site of the new church. There will be
a parking lot for about 100 cars on the
same site.



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ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Previously acknowledged	26585.43	2717.68	7459.95	2038.33	7288.69	1730.10	162.85	5187.8
Kenosha, Wis., St. Mary's Luth. Church	400.00	25.00	150.00	25.00	75.00	25.00	25.00	75.0
Fremont, Nebr., First Luth. Church in memory of Nels Westergaard	5.00				5.00			
Freumont, Nebr., First Luth. Church	838.00	100.00	400.00	100.00	38.00			200.0
McNabb, Ill., Sunshine Committee of Emmaus Church in memory of David John Clausen, infant son of Mr. and Mrs. Robert Clausen	2.00	2.00						
Albert Lea, Minn., Mrs. Dora Romer	2.10					2.10		
Selma, Calif., Pella Luth. Church	150.00	25.00	75.00		25.00			25.0
Detroit, Mich., N. W. Trinity Luth. Church	100.00	10.00	40.00	10.00	26.00			20.0
Neenah, Wis., the W.M.S. of Our Savior's Luth. Church	25.00				15.00	10.00		
Neenah, Women of the church	94.67				60.00	30.00	4.67	
Blair, Nebr., Mr. and Mrs. Ove T. Anderson	10.00							10.0
Brooklyn, Wis., Brooklyn Luth. Church	75.00		75.00					
Atlantic, Ia., St. Paul's Ladies Aid for the Harvey Park Mission	40.00				40.00			
Camp Douglas, Wis., in memory of Mrs. Chris Larsen of St. Peter's Church, Shennington, Wis.	5.00				5.00			
Aurora, Colo., St. Mark's Luth. Church	40.00		20.00		10.00			10.0
Albert Lea, Minn., Mr. and Mrs. Larry Head in memory of Mrs. John E. Lange, Elk Horn, Ia.	2.00		2.00					
Audubon, Ia., Mrs. Edna Hansen in memory of Mrs. John E. Lange, Elk Horn, Ia.	1.00				1.00			
Belmond, Ia., Mr. and Mrs. Jens P. Johnson in memory of their daughter Ruby F. Johnson, Westbrook, Me.	5.00				5.00			
Council Bluffs, Ia., Our Savior's Luth. Church	400.00	50.00	200.00		100.00			50.0
Chicago, Ill., M. Rolsted in memory of Richard Schmidt	5.00							5.0
Northgate, N. D., Northgate Ladies Aid	20.00		10.00		10.00			
Kansas City, Kan., Westwood Luth. Church	131.20	31.20	40.00		20.00			40.0
Blair, Nebr., First Luth. Church	200.00		75.00	25.00	50.00			50.0
Atlantic, Ia., Mr. and Mrs. Martin Sorensen for Harvey Park Mission in memory of Mrs. Henry Hansen, Kimballton, Ia.	5.00				5.00			
Kimballton, Ia., Bethany Luth. Church	37.75	37.75						
Sleepy Eye, Minn., Miss Minnie Johansen	30.00	10.00	10.00		10.00			
Wilmington, Ohio, Mr. and Mrs. Norman Johnson in memory of Uncle Mose A. Johnson, Los Angeles, Calif.	3.00				3.00			
Audubon, Ia., Mr. and Mrs. John Sortedahl in memory of Pastor Anders Hansen, Elk Horn	2.00				2.00			
Omaha, Nebr., Pella Luth. Church	500.00	50.00	200.00	50.00	100.00	25.00		75.0
Cedar Falls, Ia., Nazareth Church Women in memory of the Rittger baby, for the Elk Horn Children's Home	5.00	5.00						
Norwalk, Calif., Trinity Luth. Church	246.50	16.50	100.00	30.00	50.00			50.0
Humboldt, Ia., Trinity Luth. Church	200.00	25.00	75.00	25.00	40.00			35.0
Spencer, Ia., Bethany Luth. S. S.	10.00		10.00					
Hutchinson, Minn., Main Street Luth. Ladies Aid for the Harvey Park Project, Denver, Colo.	50.00				50.00			
The West Canada District W.M.S.	50.00				50.00			
Evan, Minn., St. Matthew Luth. Church in memory of S. P. Petersen*	26.50	10.50			16.00			

TOTAL 30302.15 3115.63 8941.95 2303.33 8093.69 1822.20 192.52 5832.8

* St. Matthew's Luth. Church, Evan, Minn., in memory of S. P. Petersen: The words Mr. and Mrs. are omitted to save space. Melvin Petersen and Shirley \$2, Mrs. Minnie Hansen 50 cents, Vernon Christensen, Ben Peterson, Russell Christensen, Walter H. Gluth, Collin Barnes, Delmer Johansen, Wm. Petrick, Mrs. August Petersen, each \$1. Total \$10.50 for the Children's Homes. Wm. Mikaelson, Ed Christensen, Ernest Nelson, Herbert Hansen, Lou's Forbrook, Ervin Root, Rev. Ernest Grill, Mrs. Johanna Kjelsgaard and Henry, Mrs. Jens Nielsen, Mrs. John Jensen, each \$1, Arthur P. Jensen and family, Glenn Wilkenson, Harry Peterson, each \$2. Total \$16 for Home Mission. Grand Total \$26.50.

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. F. Foreign Mission
Previously acknowledged	32468.31	4748.44	2211.62	2418.71	4539.82	30.00	48.80	18102.38	368.5
Kenosha, Wis., St. Mary's Luth. Church	1.00							1.00	
Fremont, Nebr., First Luth. Church	40.09			20.00	20.09				
Kansas City, Kan., Westwood Luth. S. S.	27.66							27.66	
Milltown, Wis., Milltown Luth. S. S., an offering	33.70			33.70					
Washington Island, Wis., Trinity Luth. S. S. for Dr. Winther's Mission	14.68	14.68							
Lynwood, Calif., St. Paul's Luth. Church	45.00			45.00					
Sdney, Mont., Mrs. Johann Hansen in memory of Mrs. Martha Fryhling	2.00		2.00						
Neenah, Wis., Our Savior's Luth. Church	1.00							1.00	
Blair, Nebr., Mr. and Mrs. Ove T. Anderson	10.00		10.00						
Kennard, Nebr., Dorcas Ladies Aid of Emmaus Luth. Church, Life Membership for Miss Alma Svogerson, for salary of Margaret Nissen of the Sudan Mission	6.75				6.75				
Blair, Nebr., Mr. and Mrs. Paul Jersild, Life Membership for Mrs. H. C. Jersild, Blair, Nebr.	6.75	6.75							
Neola, Ia., St. Paul's Luth. S. S.	6.90			6.90					
Elk Horn, Ia., in memory of Mrs. John E. Lange: Mr. and Mrs. Otto Faaborg, Mr. and Mrs. Elmer Faaborg, Mr. and Mrs. Dick Jacobsen, Mr. and Mrs. John Riddle, Mr. and Mrs. Emil Noelak, Kimballton, Ia.	5.00			5.00					
Elk Horn, Ia., in memory of Mrs. John E. Lange for the Parkjuli Santal Mission: W. M. Andersen, Mr. and Mrs. Lloyd Bingham and Mr. and Mrs. Milton Andersen, Selma, Calif.	5.00			5.00					
Oakland, Calif., Mrs. Anna Petersen in memory of Mrs. John E. Lange for the Parkjuli Santal Mission	5.00			5.00					
Oakland, Calif., Mr. and Mrs. Martin Hall in memory of Mrs. John E. Lange, Elk Horn, Ia.	5.00			5.00					
Elk Horn, Ia., Miss Louise Christensen in memory of Mrs. John E. Lange for the Parkjuli Santal Mission	5.00			5.00					
Elk Horn, Ia., Miss Anna Lange in memory of Mrs. John E. Lange for the Parkjuli Santal Mission	25.00			25.00					
Council Bluffs, Ia., Our Savior's Luth. Church	125.00	50.00	50.00		25.00				
Lynwood, Calif., St. Paul's Luth. Church for support of Rev. Paul C. Johnsen, Japan	600.00	600.00							
Camp Douglas, Wis., St. Stephen's Luth. Church	4.70							4.70	
Atlantic, Ia., St. Paul's Luth. Church	200.00							200.00	
Coulter, Ia., Mr. and Mrs. Chris Jaspersen in memory of Kenneth Nowell	1.00			1.00					
Racine, Wis., Mr. and Mrs. J. C. Jensen	20.00	5.00	10.00	5.00					
Cordova, Nebr., Ladies Aid of Our Savior's Luth. Church in memory of Fred Rogowski, whose wife is a member of the Ladies Aid	5.00	5.00							
Wilmington, Ohio, Mr. and Mrs. Norman Johnson in memory of Mrs. A. C. Johnson, Bradgate, Ia.	3.00		3.00						
Fairbury, Nebr., Mrs. Anna Bing	5.00								
Indianapolis, First Trinity Ev. Luth. Church	15.00	5.00	5.00		5.00		5.00		
Sidney, Mont., in memory of Soren A. Petersen: Mr. and Mrs. Elmer Tombre \$3, Mr. and Mrs. Enock Iversen \$3, Daniel Iversen \$5, Martin Iversen \$10	21.00							21.00	
Sidney, Mont., Mr. and Mrs. Chester Nelson and Mr. and Mrs. Reuben Nelson in memory of Soren A. Petersen	5.00	5.00							
Elk Horn, Ia., Pastor and Mrs. C. E. Jensen for the Parkjuli Mission in memory of Rev. Anders Hansen	50.00			50.00					
Norwalk, Calif., Trinity Luth. Church	35.50							35.50	
Harlan, Ia., Immanuel Luth. S. S.	10.50			10.50					

TOTAL 33814.54 5439.87 2291.62 2640.81 4596.66 30.00 53.80 18393.24 368.5

PLEASE NOTE: In a recent acknowledgment was a gift of \$10.00 for Home Mission by Mrs. Dale S. Christensen, Scranton, Ia., which should have been First Lutheran Church, Scranton, instead.

Received with thanks. Blair, Nebr., Sept. 10, 1955. H. J. Hansen, Treas.

THE DIVIDENDS OF GODLINESS

(Continued from page 9)

in-hand and heart-to-heart with his godly wife for 55 years, and she quietly had breathed her last in her sleep. Before me were scores of godly men and women from both families, gathered from several states, all of them, I think, standing Christians in their communities, one of them a marked influence reaching into the halls of Congress, and another, daughter of the Congressman, at the time in India taking part in a notable pageant sponsored by the United Nations, making a strong impact on nation and government in the interest of world peace. The influence of the Scottish family girdling the earth, affecting nations and governments!

Ten minutes sufficed to enforce two cogent lessons that I think belong in such a funeral: first, that positive and aggressive godliness lives on and pays big dividends even to third and fourth generations. The demonstration was obvious before our eyes. Only such godliness can save our dying homes and civilization, and such godliness as I had seen in the families for fifty years actually can do it. Second, that the death and the funeral of a saint is rightly a time for lamentation, but of chastened thanksgiving for the grace given to live victoriously and to die triumphantly. We are to view the end of such a life as a coronation. The dear one has but to pass through the portal into a high stage in the career of an immortal. To be sure, we are even to encourage and help the bereaved to weep out and talk out the grief that is but normal and right over separation from a dear one. But the dominant note in such a funeral is none the less to be that of triumph. That was the note intoned and expressly requested by this Christian family. We were sure the dear one lived on, and this funeral but celebrated her coronation.

EDITORIALS AND COMMENTS

(Continued from page 3)

the covenant of their Baptism that they may grow in Christian faith and life.
develop and maintain colleges, theological seminaries, other educational institutions.
study the problems of contemporary life and society in the light of the Word of God, in order to make its contribution toward solving these problems.
develop programs and support social service agencies for the promotion of human welfare.
publish and distribute Christian literature, music, art, other materials.
establish pensions and in other ways provide for pastors and other workers and for their widows.
establish and maintain proper relationships and cooperation with other church bodies."

PERFECT TIMING

His help is always sure
His methods seldom guessed;
He will make our pleasure pure,
His promise will give it zest.
His wisdom is sublime,
His heart profoundly kind;
He never is before His time,
He never is behind."

—Anonymous.

PRAYER OF DEDICATION

Loving Father and my God,

Through him who on this earth has
trod,
Who hast the power to make me
whole,
I bring the yearning of my soul.

O, take my life—take all of me,
And help me, Lord, thy will to see,
That as I live from day to day,
My life might show to men thy way.

I want no glory, power, or fame,
I only ask to bear thy name;

The new Church, which it is hoped will be established early in 1959 or 1960 will be one of the three largest bodies of Lutherans in America, ranking with the 2,200,000-member United Lutheran Church in America and the 2,000,000-member Lutheran Church--Missouri Synod. Combined membership of the four groups is now 1,948,866 and should be well over the two-million mark by the time "The American Lutheran Church" becomes a reality.

MAKING THE MOST OF THE TIME

(Continued from page 4)

the place of his daily work. Jesus has said "... and you shall be my witnesses..." (Acts 1:8).

In Acts 24 we read that the Apostle Paul is making his defense before Felix, the Roman Governor. The Apostle Paul used also this opportunity to be a witness for his Savior. Felix listened and became disturbed. The Holy Spirit was calling him to repentance and faith, but Felix did not make the best use of his time in surrendering to Jesus Christ. Felix said, "Go away for the present; when I have an opportunity I will summon you." This was Felix's greatest mistake. Let us not make the mistake and commit the sin which Felix and so many, many others have committed of not "making the most of the time" in surrendering to Christ.

(LOOKING AT THE CHURCH

(Continued from page 7)

ing and expression that they have followed for years. Too many choose what they like to do, believing that is what God wants them to do. Our individual methods of working for God must often undergo a change. There is need for a greater flexibility in our Christian witness. In our day it may be absolutely necessary for both congregations and individual Christians to change the method of doing God's work if we are to meet more completely our responsibility to those inside and outside the Christian Church. New situations and conditions are not always met by old methods and habits. The question is, are we doing what God wants us to do and the way He wants it done? Answering the question will yield a deeper sense of responsibility in doing God's will and being His faithful servant.

To bring to lost and dying man,
The glory of salvation's plan.

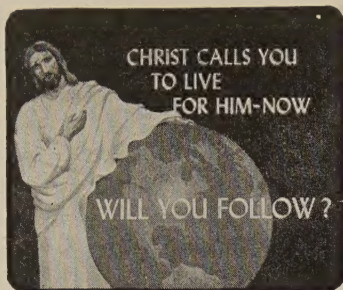
Hear thou my plea, O, Lord, I pray:
To thee I give my life this day!

—Selected.

Words cannot half convey
The peace that's found in Him,
Who gives us day by day
A light which naught can dim.

—Selected.

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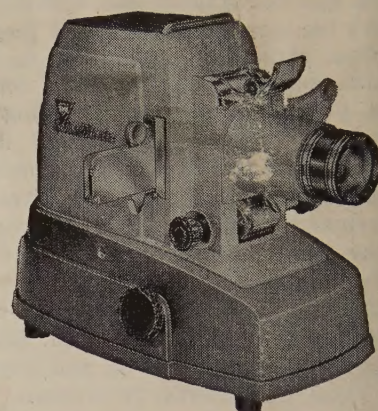


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—No. SSM-CS, carrying case

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